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S E R M O N

Preached at the Parish Church of

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St. George, Hanover - Square.

December 30, 1733.

To recommend the Charity for the
Sick and Lame in the new erected
Hospital at *Laneborough-House*.

To which are annexed some

OBSERVATIONS and MOTIVES
to enforce the said Charity.

With Prayers for the Use of the Patients:
An Account of the Rules and By-Laws
of this Hospital: And a List
of the Governors Names.

By *ANDREW TREBECK*, B. D.
Rector of St. George, Hanover-Square.

L O N D O N :

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SEE R M O N

Printed at the British Church of

St. George, Hanover - Square.

December 30, 1753.

To recommend the Charity for the

Sick and Poor of the

Hospital



To

Observations and Motives

to entorce the Act Charity

With Privileges for the Use of the Patients;

An Account of the Rules and By-Laws

of the Hospital; And a List

of the Governors, Managers,

BY WILLIAM BURN, F.R.S.

Author of the History of the

Printed by W. Waterman, in the Strand.



Proverbs iii. 27.

*Withhold not good from them to whom
it is due, when 'tis in the power of
thine hand to do it.*

AS there are various Ends
of Providence in the visi-
ble Differences of Man-
kind, which we neither
understand nor can account for; so
there is this Reason we may give for
that remarkable Distinction between
Rich and Poor, That the former
might exercise his Charity, the latter
his Patience, and both receive the
Rewards of their respective Obe-
dience. If we behave our selves as
we ought, even in the meanest Sta-
tion, we honour God, *who accepteth*

not persons, nor regardeth the rich more than the poor, since they are both the work of his hands: We serve the Publick, which subsists and thrives as well by its subordinate as superior Members; and we recommend our selves by being faithful in a little, and profiting according to the proportion of our Talents: But to whomsoever much is given, from them more may reasonably be expected, and justly required: They who abound in Wealth, as they have better Opportunities, so have they greater Obligations to be fruitful in good Works, and useful in their Generation. The Riches they receive, and Plenty they enjoy are chiefly desired and valued, as they are the means of living comfortably and creditably in the World, and of doing good; and therefore to every one of these we may most properly apply the Admonition of my Text, Withhold not good from them to whom it is due,
when

*when 'tis in the power of thine hand
to do it.*

From which Words I shall,

First, Explain the Nature of this
Duty of doing good.

Secondly, Enforce our great Obligations to the Performance, as we are Men and Christians.

Thirdly, I shall endeavour to distinguish the Objects, and shew to what Persons, and under what Circumstances, our Acts of Liberality and Charity are most properly due; *Withhold not good from them to whom it is due.* And then,

Fourthly, I shall press the important Advice of my Text in respect of Ability, and in point of Time, *when 'tis in the power of thine hand to do it.*

First then, I am to explain the Nature of this Duty of doing good.

Now the Bodies and Souls of Men being Subjects capable of, and worthy our Care, whensoever we relieve or improve these, apply any natural or spiritual Assistances, we do good. Various are the Ways, and different the Methods of discharging this Duty, according to the Exigencies of Humanity and Charity. *The liberal man*, says the Apostle, *desiseth liberal things*. Charity rooted in the Heart influences the whole Body, sets the Head, the Hands, and all the Members on work. *The merciful man*, like *Job*, *is eyes to the blind, feet to the lame*, and a powerful Advocate for those who deserve his Favour, or need his Assistance: He pities the Infirmities, sympathizes with the Sorrows, and becomes a Sharer in the Sufferings of his distressed Brethren. In short, all the good Counsel, Comfort, or Assistance he is capable of, he affectionately offers, faithfully administers,

sters, and seasonably applies. He wisely considers that we were born to love and serve one another, to employ our Health, Plenty, and Strength, to the Support and Comfort of those who are necessitous and weak. He further reflects that most of the Miracles Christ wrought, were Acts of Mercy and Compassion, *who went about doing good*, supplying the Wants, restoring the Senses, cleansing the Defilements, nay, *healing every Sickness and Disease among the people*. So that all bodily Infirmities and natural Calamities are proper Subjects for our Compassion and Care; and such as the Duty in my Text comprehends and includes. But the Nature of this Duty is of larger Extent; 'tis fulfilled only in part by the Care of the Body, the greater and better still remains, the Concern of the Soul; for our spiritual Diseases are more malignant in their Natures, and more dangerous in their Consequences,

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than

than any natural Infirmities, and therefore more deserve and need our Pity and Care. Nay, the Necessities of the Soul are with greater Difficulty supplied than those of the Body; and it requires less Time and Pains to relieve Hunger and Thirst, Poverty and Nakedness, than to remove Ignorance and Error, Infidelity or Superstition. But, to actuate our Zeal, we may with Pleasure reflect, that to do good to Mens Souls is a Godlike Work, a Charity of the highest and noblest Extraction. To relieve an impoverished Reason, and rectify a misguided Judgment, to remove the Prejudices of Education, to correct the Errors and Follies of Youth, and reform the Obstinacy of old Age, to *convert many to righteousness*, and *win souls to heaven*, are truly Christian Offices, and such as become those who profess the Gospel of Christ. To afford such spiritual Advantages, deserves at least to be

be rewarded with carnal; and they who grudge us the latter, little understand the Nature or just Value of the former. 'Twere easy to enlarge here on the Nature, Uses, and Effects of this excellent Charity; how it enriches the Soul with all spiritual Blessings, and by various Ways, at different Times, and upon different Persons exerts itself by *exhortation, correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.* But I hasten to enforce,

Secondly, Our great Obligations to the Performance of this important Duty, as we are Men and Christians.

The Principles of Philosophy and natural Religion prescribe and recommend the Practice of doing good. The near Relation one Man bears to another, who is in a manner the same Substance, and can differ

fer only in some accidental Circumstances, is a reasonable Motive and powerful Inducement to the exercise of Compassion; and they who, notwithstanding so close an Affinity are unmerciful and uncharitable, are Apostates from Humanity, and *cruel even to their own flesh*. The Tenderness of our Natures, and the Calamities of our Fellow-creatures, incline and prompt us to all the kind Offices we are capable of. We are bound to assist and serve one another, when Opportunities offer, and as far as our Interest and Abilities will permit. The vigorous Faculties of our Souls, and active Members of our Bodies were not *bestowed in vain*, but design'd as Instruments and Engines of doing good. To what end are some distinguished from others by such superior Privileges, as a more capacious Knowledge, brighter Parts, clearer Credit, and larger Revenues, but to enable them

to become more extensively useful? Abstract the good Uses they are capable of, they are mere Cyphers in the World, and of no consideration with wise and judicious Men. The common Duties of Humanity are impressed upon our Senses in such visible Characters as cannot well be overlooked, nor easily erased. We must disobey the Dictates, and stifle the Suggestions even of Nature itself, to *withhold good* from them to whom it is due, when 'tis in the Power of our Hands to do it. This innate Affection engages us to be kind to those who are lively Images of our selves, and *when our flocks and our herds, our silver and gold, and all that we have is multiplied*, cheerfully to impart what we conveniently can spare, to supply their Necessaries. By doing good to others we do good to our selves, gratify our best Inclinations, and become more perfectly Men. But greater still are the Motives,

tives, and stronger the Obligations to the Discharge of this Duty, as we are Men and Christians. If some sparks of Compassion and low degrees of Mercy are visibly discerned in *Heathens and Publicans*, whose professed Principle it is to *love those who love them*, proportionably higher Measures and larger Demonstrations are expected from those, the Sum and Substance of whose Religion is Charity. Christians have all possible Obligations to do good to their Brethren; and an obstinate Unmercifulness in them must be inexcusable. They are engaged by the strictest Bonds both of Duty and Interest to study and promote each others Good. There is nothing more powerfully recommended to us in Scripture, both by Precept and Example; nothing that more distinguishes us to be the Disciples of Christ, and gives us a nearer resemblance to the Divine Perfections, than

than a good-natur'd Disposition, charitable Compassion, and pious Zeal to do good. Both the Old Testament and New abound with such various Motives to this Duty, and represent such Charms in the Practice, as are too obvious to be overlooked, too powerful to be resisted. Nay, if we will be Disciples of Christ, we must follow his Steps, whose very Diet and Recreation was *doing good*; if *Children of the most High*, must conform to his Practice, *whose goodness reaches to the heavens, and whose mercy is over all his works*. As we are not now under *many masters*, but *one is our master, even Christ*, and all we are Brethren; so we ought not to be divided in our Interests and Affections, but should make it our Study and Care always to live and love like Brethren. We should willingly condescend to do all the good Offices which lie in our Power, should grudge no Time, Trouble,

or

or Cost, but, according to the Apostle's Rule, *cheerfully bear one another's burdens, and so fulfil the law of Christ.*

Having explained the Nature of doing good, and urged our Obligations to the Performance both as Men and Christians, I come now,

Thirdly, To distinguish the Objects, and shew to what Persons, and under what Circumstances, our Acts of Liberality and Charity are most properly due; *Withhold not good from them to whom it is due.* The Christian Institution extends and enlarges the Influences of Charity beyond the Limits of the *Jewish* Dispensation: That Wall of Partition, which under the legal Oeconomy excluded those of a different Sect and foreign Country, is now happily demolished; and those Privileges, which then were communicated only in part, are now fully display'd, and common to all.

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Christ our Passover, by the Cement of his Blood, has united us all into one holy Fellowship; and every one, as Partaker of the same Nature and Redemption, is in a Gospel Sense our Neighbour: None are now to be rejected as Strangers and Aliens, but, like the Sun itself, we are to extend our kind Beams and gracious Influences of Mercy, over all the Earth. If we inquire with the Lawyer, *Who is our Neighbour*, and best deserves our Pity and Care: we may readily reply, He who needs it most. The good *Samaritan* spares no Pains, nor grudges any Expence in the recovering a distressed and calamitous Object, though of a foreign Country and different Persuasion. We who are Christians are allied to each other by the strictest Bonds and strongest Cements; we have a natural, civil, and spiritual Relation, and such a *threefold Cord* is not easily broken. There is no Pretence
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can dissolve this Union, or justify our hard-hearted and unmerciful Behaviour to a Christian in Distress. Nature, Prudence, and Religion, plead powerfully in his behalf, and we must intirely disclaim and be even destitute of these, to be cruel and inexorable. Indeed, all our Fellow-creatures are intitled to our Mercy, though we need not give the same Proofs of our Favour to all. Discretion must be our Guide, and Reason and Experience will best inform and direct us, to whom, and in what measure, we may extend our Goodness. That there ought to be a Difference, we may rationally infer; or, for our fuller Conviction, may appeal to Scripture; *As we have opportunity let us do good unto all men, but especially unto them that are of the household of faith.* All must allow a just Esteem due to Relation and Friendship; and none sure can deny a peculiar Regard to those who partake

take of the same Worship and Communion with us: These we are to cherish as our favourite Members, to consider them in their Bonds as bound with them, and grudge no small Charge or Trouble to purchase their Freedom. There is a growing Sect, whose Principles are such as none can defend, and yet their Practice in this Point we may justly commend, of taking such remarkable Care of those of their particular Persuasion, that none of them are known to want, or ever seen to beg. And surely it must be a very severe Reproach to and Reflexion on us, who in other things judge and act so much better, to fall short of them in this. We ought rather to distinguish the Perfection of our Faith by the Fruitfulness of our good Works; to extend the Influences of our Love even to all Mankind, but more especially to those who agree

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in the same Principles, unite in the same Worship, and *walk with us to the house of God as friends.* 'Tis a Mistake which too generally prevails in the World, that all we possess is absolutely our own; whereas in real Estimation we are only Stewards of those things we miscall ourselves sole Proprietors of. The poor and miserable have some Claim and Title to what is beyond our necessary Conveniencies, and decent Expences, and when we heedlessly squander and extravagantly mispend, we lavish not so much our own, as theirs who need it: Nay, our indigent Brethren are the only capable Objects of our Bounty and Favour; for our *goodness extends not to God, we cannot be profitable to our Maker;* the best way we have to recommend our selves to God, is to be merciful to his Creatures. The Needy and Distressed are esteemed the Lord's
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Substitutes, and whatever is *done to them*, he takes as kindly as if *done to himself*.

Indeed, various are the ways wherein we may employ, and numerous are the Persons to whom we may extend our Acts of Mercy and Charity in this our Age and Nation, most wisely, and most profitably.

If we regard and esteem (as they really deserve) the Concerns and Interests of that superior and most valuable Part of our selves, our immortal Souls, there are incorporated Societies for promoting Christian Knowledge, and propagating the Gospel into foreign Parts, which support and extend the Principles of our most holy Religion, and established Faith.----- There is also a Society (consisting chiefly of Men of Character and Fortune) designed to reform the Lives and Manners of the lewd and baser sort of Persons,

even of both Sexes; and, if possible, to recover those who degenerate so low, as to have very little more than human Forms to distinguish them from Brutes; and we find by their Annual Computations considerable Numbers of these who were seemingly *dead in trespasses and sins*, have, by the Blessing of God on their zealous Endeavours, been raised and restored to a Life of Righteousness and Holiness. -----

There is a great variety of Schools and Nurseries for the Education of Youth, some of which are founded on proper Establishments, and others supported and maintained by Annual Subscriptions and voluntary Contributions, which though misrepresented by some, and misapplied by many, yet under due and proper Regulations, in sundry respects tend to adorn the present Age, and reform the next. ----- There are numerous Hospitals in this populous and cele-

celebrated City, which are visible Monuments of private and publick Beneficence, and will be exemplary Patterns even to the latest Posterity: These are all justly *honoured in their generation, and are the glory of our times.* ----- But, if Comparisons in this Case may be allowed and justified, the Charity I am now pleading for * distinguishes it self by such a variety of kind Offices, and extends its Influence to such innumerable Objects, as to lay as fair a Claim as any to the Right of Precedence: For what was at first wisely observed, and has since maintained the Credit and supported the Spirit of this glorious Undertaking, is its general use and Efficacy in comprehending every Kind, and containing the whole Compass of that Love and Mercy which the Gospel requires; the *hungry* being *fed*, the
C 3 *naked*

* Viz. *That of providing for the Sick and Needy in a Publick Infirmary.*

naked clothed, the ignorant instructed, the stranger entertained, the afflicted visited, the sick healed, and every Object in Distress relieved by this Charity. These are noble Fruits and inseparable Attendants of this truly Christian Work, which will not only endear it to the present, but transmit and recommend it to future Generations.

Indeed Poverty and Sickness are such Calamities in Life, as when singly considered, are disagreeable to Nature, and very uneasy and ungrateful to Flesh and Blood; but when both these attack and overwhelm us at once, when our Circumstances fall short, and *our very Strength faileth*, we become such miserable Objects, as 'tis not easy to describe what we feel and fear. Those Bowels of Compassion which affect us as Men, must needs yearn at the very Apprehension, Report, or Sight of such melancholy Spectacles. But
when

when we consider them as Christians and *brethren in the Lord*, Partakers of the same Privileges of Faith and Communion here, and hopeful Candidates of the same Glory and Salvation hereafter, how should we sympathize with them in their Calamities, and *in all their afflictions be ourselves afflicted*? This one Consideration is a very prevailing Reason with all well-disposed Christians, and has contributed much to the general Reputation of this Charity, and its uncommon Success, that 'tis a probable means as well to save the Souls, as to recover the Bodies of those Patients recommended to this Place: For Want and Sickness have frequently proved instrumental Means and powerful Assurances in many spiritual Maladies, where Health and Plenty, instead of promoting the Recovery, have defeated the Cure.

Many and happy Opportunities they may have for spiritual Edification, Admonition, and Reproof, whose obdurate Hearts Necessity and Affliction have so subdued and mollified, as to prepare them for the kindly Overtures and seasonable Calls of that God of Mercy, who is *not willing that any should perish, but that all should come to Repentance.* This is *their accepted time*; and this, if seriously applied, and duly employed, may finally prove their *day of salvation.* And this, I persuade myself has effectually engaged and provoked the Zeal of some to spare neither their Time, Money, nor Pains, and also enlarged the Bowels and opened the Hands of others, to promote so truly useful and important a Charity. The time would fail me to enumerate all the temporal and spiritual Benefits, all the private and publick Advantages which we may reasonably and fairly expect

pect from a Work so truly pious in its Design, as well as profitable in its End, and whose Prosperity is a proper Subject for our Wishes and Prayers in every Place.

But Reason and Justice, as well as Inclination, oblige me to prefer what we have now made choice of, * which, in respect to Situation, Convenience, and Extent, is much superior to any, that hitherto has been proposed, or what we might reasonably expect. For here we may advance the glorious End and Design of this Charity to the utmost Extent: What formerly was only in its infant and rising State, may now be carried on to complete Perfection; and what afforded us at best but a pleasing Prospect, and promising Splendor, will soon shine forth and display it-self in its meridian

** The new Hospital for the Sick and Lame, at Lanesborough-House, near Hyde-Park Corner.*

dian Brightness, and in all its Glory. This Change of Situation, with other Assistances and Advantages arising chiefly from the Zeal, Interest, and Address of some indefatigable Advocates, has in a short time, and in a most surprizing manner, conduced to such happy Consequences and Effects, and is every Day fruitful and productive of more, that the best Friends to the Welfare and Enlargement of this Charity may very justly triumph in the Words of St. Paul, *We therein do rejoice, yea, and will rejoice*: For 'tis now settled in the most conspicuous and advantageous Station, like a City set on an hill, which cannot be hid. Inhabitants of the greatest Affluence, Dignity, and Power, as it were, center here; and their generous Hearts and munificent Hands, encouraged by the auspicious Influences of Royal Bounty, will be never-failing Springs to supply the Wants and refresh

refresh the Bowels of their indigent Neighbourhood. As therefore divine Providence has hitherto favoured the Promoters of this new Charity with wonderful Success; so we doubt not but Experience will soon convince us how *all things will work together for good* to them who design, pursue, and persevere in so commendable a Work: To extend and encourage which, give me leave to press,

Fourthly, The important Advice of my Text in respect of Ability, and in point of Time, when 'tis *in the power of thine hand to do it*.

That Men of Substance and Ability are obliged to do good, to promote the Glory of God, and the Welfare of their Fellow-creatures, is universally allowed of. These are the Ends for which their Riches were bestowed; and therefore they dishonour their Donor, injure others, and abuse

abuse themselves, who unprofitably hoard, or extravagantly mispend them. Indeed God, who is no unreasonable Master, nor requires any thing at our Hands beyond our Power, nay, who values more the inward Design than the outward Act, kindly accepts from some the Testimonies of their Zeal, Affection, Gratitude, and Duty, even in the smallest Instances. And thus a *Turtle* under the old Law was esteemed an acceptable offering, when a *Lamb* could not conveniently be provided: Nay, the *poor Widow's Mites*, in our Saviour's Judgment, were preferred above all the *abundance of the wealthy*. But where he has dispensed these outward Blessings in larger Proportions, he expects and requires a suitable Return, and that they who *plentifully have received, should bountifully give*. How miserable is their Case who have great Riches in possession, yet have not the Power

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to use, the Privilege to enjoy, nor the Heart to bestow them! Such *cannot* (as the wise Man assures us) *rejoice in their substance, but in the fullness of their sufficiency they shall be in straits.* As great are the Opportunities they have who abound in Wealth, to do good in their Generation; so, great is their Praise who employ and improve it to the most advantageous Purposes; when (like the Sun) they are liberal of their Warmth, raising and refreshing the drooping Spirits of those who need their Pity and Goodness; when (like Clouds full of Rain) emptying themselves on the Earth, they freely scatter their Bounty to those necessitous Objects that are round about them, they are great Blessings to the Neighbourhood, and great Ornaments to the Place and Country where they live. *Such men honour the Lord with their substance,* lend out their Money upon good Security,
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and shall not fail to receive an abundant Recompence: For 'tis not the Possession, but due Management of our Wealth, the Heart and Skill to bestow it liberally and prudently, that endears us to God, or recommends us to wise and religious Men. Those therefore who have large Possessions, should not *board up their Treasures for rust to corrupt, or thieves to steal*, but should wisely and profitably employ them, while they have Power and Time. The Time present is their own, which may be improved, but 'tis hazardous trusting to precarious Futurity: And therefore 'tis upon sundry accounts much wiser and safer for those who are rich to do good while they live, than leave their Riches to others to dispose of when they die. Common Experience demonstrates, that what is piously designed and devoted after Death to charitable Uses, meets with various Disappointments, and is liable

ble to Abuse. Men are fickle and wavering, and what they settle to-day, they may recall to-morrow. There are *no Testaments in force while the Testators live*; they may change their Conditions, and so be unable, or their Minds, and so be unwilling to support the Charge; if neither of these happens, but the Will continues unaltered at the Party's Decease, yet through the Ignorance, Negligence, or Unfaithfulness of Executors, it may fail to be fulfilled: But, by prudently distributing our Charity, and doing good while we live, we have not only the Pleasure of giving, but the Comfort of beholding the happy Progress and successful Improvement. Besides, 'tis an Argument of a more generous Spirit to do good in our Generation, and be charitable in our Lives, than to be liberal after Death: The one is a free Act, the result both of our Judgments, and Wills; whereas the other

other rather proceeds from Necessity, than Choice. As we came naked out of our mother's womb, so naked must we return; our Riches, Splendor, and Pomp, cannot follow us to the Grave; so that to dispose in Charity what we must relinquish, may be of as little Esteem and Value with God, as the Offer of a thing we can no longer keep is a Compliment to our Friends. To denominate us good and charitable Men, God requires some Trials, some visible Proofs of our Duty, and Fruits of our Bounty, which the Living alone are capable of. What Reason can be assigned why those who intend to be charitable at their Deaths, should not be so in their Lives, unless they disbelieve or distrust a Providence? *An evil Heart* of Suspicion, Jealousy, and *Unbelief*, is at the Root of such Delays, and tho' they do not expressly declare, yet they implicitly own that they dare

dare not trust Providence: Whereas we could not better convince the World of the Faithfulness of our Stewardship, and our Dependence upon God, than by liberally and prudently distributing our Charity, and doing good with it in our Lives. Groundless and malicious are those Calumnies urged against this Charity, That 'twill eat out our Substance, impoverish our Families, and make us soon stand in need of their Mercy and Relief to whom we have been Benefactors. We have a quite different Prospect from the express Promises of God, and his general Conduct and Management in the Distribution of Rewards: For we read in the Old Testament, that *the liberal soul shall be made fat*; and in the New, that *he who soweth plenteously, shall reap also plenteously*: Nay, from Reason and Experience, as well as Revelation, we may safely conclude, that to *him*

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who duly improves and wisely distributes what he has, shall *more be given*. To all which we may add, that to abound in good Works while we have Health and Strength, is the best Method we can take to live happily, and die comfortably. When we *give a portion to the poor, we eat our own meat with gladness and singleness of heart*; through the whole course of our Lives we happily experience and can chearfully declare, that 'tis *more blessed to give than to receive*: But when we come to resign both our Bodies and Souls, the Remembrance of our good Works will give us Ease and Refreshment, and take off much of the *Sting and Bitterness of Death*; whereas by adjourning our Charity till we come to die, we cause many harsh and grating Reflexions, we fill our selves full of all disquieting Doubts, and distracting Fears.

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If then such are the important Uses of all living Benefactions and publick-spirited Charities, and such the distinguishing Advantages of this I now recommend, of which, if as of King Solomon's Wisdom, *behold the half is not told you*, but Experience will discover more than Fame has publish'd; how can we better employ our Substance or Time? Nay, how can we more effectually serve God, our Country, or our selves, than in endeavouring zealously to promote so laudable a Design? Our good and charitable Works (of which this is as considerable as any) are Oblations and *Sacrifices with which God is well pleased*; they are the surest means to divert the *destroying Angel*, and prevent what we may justly fear, the Approach of National Judgments; nay, they will probably procure the Affluence and secure the continuance of such National Blessings as will make things succeed

well with us, and with our Children for ever. Let me therefore beseech and charge you who are rich in this world, that ye do good; that ye be rich in good works, ready to distribute, and willing to communicate; that your Inclination and Zeal be always equal to your Abilities; and that none of you withhold good from them to whom it is due, now 'tis in the power of your hands to do it.





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dently designed, they would render us both a considerable and happy Nation. Among the great variety of these excellent Sanctions, none are under better or more proper Regulations, than those formed and designed for the general Support and Comfort of the Necessitous and Poor: These, as they are Members of the same Body politic, and have rational Faculties and immortal Souls, are justly intitled to a proper Care and Provision for the Preservation of their Bodies, and the Salvation of their Souls. That common Parochial Relief, which our good-natured Constitution ordains for all who are proper Objects of it, and those plentiful Proportions allowed in some compassionate Cases, and for all truly charitable Uses, in these great Cities, might be sufficient to prevent those *complaining*s in our streets which are too frequently heard, to the great Dishonour of Christianity,

ty, and even Reproach of Humanity.

But 'tis matter of general and very just Concern, that though our Legislature affords such liberal Provision, yet how scandalously common is the habit of Begging! how epidemical the Evil! nay, how very gainful a Trade and Profession it is lately become in many populous Cities! There are indeed sufficient Laws enacted to restrain at least, if not to remedy, or prevent it; and there are Magistrates appointed to inflict proper Penalties upon due Conviction; but there wants that true Christian Spirit of Justice and Charity (the Revival of which is what all good Men wish for, and bad Men fear) to effectually suppress it. This would dispose and enable Men to act with that equal mixture of Vigour and Temper, as to extirpate the very Seeds of this growing Evil, cut off all Occasions which

may contribute to its Increase or Progress, and in a great measure reform a degenerate Age.

That laudable Undertaking of erecting Workhouses in populous Cities, and other extensive Parochial Districts, to employ such poor Objects as have Health and Strength, if rightly managed, and with due regard to that Injunction of the Apostle, *If any would not work, neither should he eat*, may contribute much to diminish the Number of disorderly Vagrants; but if the Persons admitted into these Houses are allowed to contract an Habit of Idleness within Doors, or permitted upon every frivolous Pretence to wander abroad, the principal End proposed from this commendable Design will be intirely defeated; since by such imprudent Indulgences they must always continue unprofitable Burdens, who might otherwise have proved useful and serviceable to their respective Parishes.

I really conceive (and doubt not but Experience would confirm the Truth of what I now assert) that a due Application of their Time in proper Exercises and Employments who are healthy and strong, would more than balance the Expences they require for their Support and Maintenance. And if Magistrates would compel all lusty and lazy Vagabonds immediately to resort to their respective Abodes; and the proper Officers of each Parish would, by diminishing the Quantity and Quality of their Diet, or other more severe if necessary Discipline, correct and punish those who are obstinately slothful, our Parochial Taxes would visibly decrease, the Ease and Liberty of the Subject be preserved, the Credit and Interest of the Nation maintained and advanced, and our Streets become clear and free from those abounding Swarms of importunate Beggars.

Thus

Thus may we in a proper and regular manner, with reasonable Considerations, and upon prudent Motives, propose or act with such Poor as have Health and Strength.

But tenderer Usage, and a more compassionate Regard must be shewn to those indigent and necessitous Objects, who are sick and weak. Nature, Reason, and Religion, are all zealous Solicitors and pathetical Advocates in the Cause of the Needy in Distress. Those Bowels of Compassion we are born and bred with, incline and move us to all the good Offices we can extend to those who are no way capable of assisting themselves. We are distinguish'd from mere sensible and inanimate Creatures, by dispensing our Favours and enlarging our Bounty to those who best deserve, and are the fittest Objects of our Mercy. Nay, we glorify God, and duly discharge the Duty of our Christian Vocation, when

when we freely bestow our Time and Pains, as well as apply our Wealth, in visiting the Sick, supporting the Weak, and assisting and relieving our Fellow-creatures in Distress.

These were probably the Motives and prevailing Considerations which induced sundry well-disposed Persons to form themselves into a Charitable Society, and in the Years 1715 and 1716, to publish a Proposal for the more easy and effectual Relief of the Sick and Needy. The original Undertakers of this Charity were but few in Number, and supported only with uncertain and incompetent Supplies; yet by a prudent Distribution, and wary Management, seasonably eased and relieved several Objects in Distress. 'Twas not easy to raise a Fund for the Subsistence of such a Charity in its infant State, and the necessary Conveniencies which were requisite for a commodious House, and

and regular Maintenance, demanded larger Sums, and would oblige them to lanch out into much greater Expences than they were able to defray; yet, within their Sphere, and in proportion to their Abilities, they were diligently employed in discovering proper Objects, in discerning fit Occasions, and in exercising all prudent Acts and Offices of Charity. Such was their Zeal and Activity, that they omitted no Opportunities of exhorting and provoking themselves and others to *love and good works*; and such their Circumspection, and Integrity too, as to leave no room for Suspicion but that the Contributions they received were all faithfully applied, and duly improved.

This charitable Design, through the Absence of some Members, and necessary Avocations of others, was discontinued for a time; but it soon after revived; and in the Year 1719, their Numbers increasing, stated Days

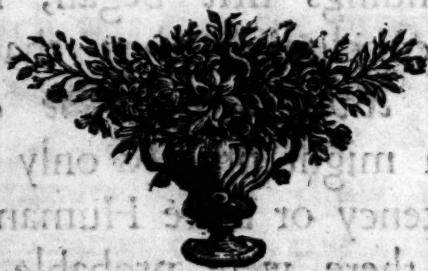
were

were fixed, and appointed Meetings held in sundry Places near *St. Dunstan's Church in Fleetstreet*. Much good was done, and great Consolation offered to the spiritual and temporal Wants of many, as well by Exhortation and Advice in their Personal Visits, as by extending their scattered Alms and discretionary Bounties in these unsettled Places. But before the Conclusion of the Year 1719, this growing Society judging it more expedient to fix in some commodious Place, and depending on the goodness of their Intentions, the excellency and usefulness of this Charity, and the Blessing of God for its Prosperity and Success, they actually agreed for an House in *Petty-France, Westminster*, where they continued a few Years with all reasonable Encouragement, and with well grounded Hopes of much greater Improvements.

In the Year 1724, they removed to a larger House in *Chapel-Street, Westminster*, where they have since continued, and through the wonderful Blessing of Providence, and Care and Skill of their Physicians, discharged and cured, as appears from their Accounts on *Lady-Day* last, 1845 Patients. I must farther add, that by the unwearied Industry and Zeal, the known Integrity and Abilities of their Trustees and Managers, they procured very considerable Annual Subscriptions, besides Money and Bonds, amounting at that time to the Sum of 1805 *l.* 18 *s.* 10 *d.* Such was then the prosperous State and improving Revenue of the Infirmary at *Westminster*. And I would rather choose to draw a Veil and Shade, than seem too officious in discovering or making unnecessary Remarks on the Grounds and Causes, the Increase and Growth of our late unhappy Divisions. I am
 sensible

sensible that Cases of Separation are very tender Points, and too inviolable Subjects to enlarge and insist on; besides, they require a more accurate Judgment, and masterly Skill than I am capable of, or can pretend to. Referring you therefore to those already published by the Authority and Sanction of both Societies; I only beg leave to observe, that though we have very good Grounds to glory in the Event, yet my Wishes and Endeavours were at no time wanting to have prevented the Occasion. When these Misunderstandings first began, supposing and concluding then that *Charity would cover a multitude of errors*, which might proceed only from Inadvertency or mere Human Infirmities; there were probable Grounds to hope that they would terminate soon in an easy Accommodation and happy Conclusion: But observing them upon every Occasion rather gaining,

gaining, than losing Ground, and
 fresh Complaints arising from fre-
 quent Debates, I took the Liberty
 to offer my Sentiments to the Board
 in the following Words; the Publi-
 cation of which cannot reasonably
 be presumed now to give just Of-
 fence to any, since they were then
 so kindly accepted of and approved,
 as to occasion the united Thanks of
 the Gentlemen on both sides of the
 Question.



Grounds to glory in the
 my Wishes and Endeavours were at
 no time wanting to have prevented
 the Occasion. When these Minut-
 e understandings first began, supposing
 and a
 would
 which might only from in-
 advertency or the human Infirmi-
 ties; there were probable Grounds
 to hope that they would terminate
 soon in an easy Accommodation and
 happy Conclusion: But observing
 them upon every Occasion rather
 gaining

Gentle



Gentlemen,

I HAVE been not only a Well-wisher, but a small Contributor to this Charity from its early Infancy: I have with pleasure observed its surprizing Progress, and have good hopes 'twill continue to increase and abound, and *like the morning light, shine more and more unto a perfect day.* As Health and Strength are very valuable Privileges and Blessings of Life, so the Means which procure and promote these are, or ought to be, by all Men deservedly esteemed and industriously pursued. 'Tis the distinguishing Property of this excellent Charity, to administer to the various Infirmities of those who most need its Assistance; and how many hundreds of distressed Ob-

E

jects

' jects have been here relieved and
 ' raised, who might otherwise have
 ' perished, the best attested Accounts
 ' will sufficiently justify. 'Tis mat-
 ' ter of just Concern to all good
 ' Christians that in so well regula-
 ' ted a Charity any Complaints,
 ' Disputes, or Divisions should arise;
 ' and where all intend well, any Dis-
 ' agreement should ensue from the
 ' various Means of promoting, or the
 ' different Methods of executing the
 ' same laudable Design. But great
 ' Societies and Bodies of Men will
 ' sometimes interfere; and tho' they
 ' may equally unite in their Wishes
 ' to advance the best Ends, yet may
 ' they not be equally prudent, nor
 ' equally successful in their Applica-
 ' tions. How far this may affect
 ' us, or seem to resemble our present
 ' Case, may be too invidious a Sub-
 ' ject to insist on. We have good
 ' reason to believe that our Num-
 ' bers were the Cause of our unhap-
 ' py

py Differences, which we have too much grounds to fear will rather increase than abate, unless more of the true Spirit of Charity, and less Passion for Power prevail amongst us. Hence we justly may infer the great Use, Importance, and Necessity of a Charter *; not only from those various Privileges it would intitle us to, but for preventing those Irregularities which very naturally result from too extensive a Government. As to the Place we now contend so eagerly about, tho' the one † in sundry respects must doubtless be allowed to have its just Precedence, yet I cannot think the other § has such insuperable Objections as would of itself have been sufficient to have dissolved our Union: For 'twas in these Parts this darling

E 2

Babe

* *Application was made to King and Council for a Charter, which has been since waved.*

† *Lanesborough-House, in the upper Part of Westminster.*

§ *Castle-Lane, a lower Part of Westminster.*

' Babe was first tenderly nursed, has
 ' been since carefully cherished, and
 ' may still continue, under the Bless-
 ' ing of God, to grow on to Per-
 ' fection: And however Novelties
 ' may affect some, I shall for old
 ' Acquaintance sake always *wish it*
 ' *Prosperity*, and respect and value it
 ' as the Mother *Charity*. Could I
 ' entertain the least Thought of what
 ' the Fears of some would seem to
 ' suggest, that the necessary Conse-
 ' quence of *dividing* would be *de-*
 ' *stroying this Child*, I should trem-
 ' ble at the very Apprehension of
 ' so dangerous a Project: But I
 ' *hope better things than these*, and
 ' things that will tend more to the
 ' Glory of God, the Credit of Re-
 ' ligion, and the more growing du-
 ' rable Advantages of both these
 ' Charities. For we must not look
 ' only on the present Face of things,
 ' but to their Ends and Conse-
 ' quences; and both Scripture and
 ' Expe-

' Experience may convince us of
 ' this Truth, That good Effects may
 ' ensue, if amicably and discreetly
 ' managed, even from a Separation,
 ' and that glorious Fruits have been
 ' produced out of *this Root of Bit-*
 ' *terness.* The Prudence of Man,
 ' when the Waters rage and swell,
 ' and the Banks are ready to be over-
 ' flowed, may judge it expedient and
 ' necessary to divide the Stream :
 ' And the Providence of God, which
 ' brings Good out of Evil, by wise-
 ' ly dispersing, has frequently en-
 ' larged the Generation of the faith-
 ' ful. If we reflect on the Beha-
 ' viour of *Abraham* and *Lot*, and
 ' the happy Consequences which
 ' were derived to God's Church and
 ' People from their voluntary Sepa-
 ' ration, it might infuse more mo-
 ' derate Thoughts into the Minds
 ' of some, than they seem at pre-
 ' sent to entertain of our intended
 ' Division. *When the land was not*

† able to bear their increase, and some
 † Contentions arose between the
 † Household of each, * *Abraham* gra-
 † ciously interposes in these remark-
 † able Words, *Let there be no strife,*
 † *I pray thee, between me and thee,*
 † *and between my herdsmen and thy*
 † *herdsmen, for we be brethren: The*
 † *whole land is before us,* let us take
 † our choice, and thereby be ena-
 † bled to be more serviceable to
 † God, and more useful in our Ge-
 † neration by an extended and en-
 † larged, than we were capable of
 † under a confined and contracted
 † Dominion. If this Example out
 † of the Old Testament should fail
 † of its due weight, let us consider
 † in the New, that even those righte-
 † ous Men *whom the Holy Ghost* thus
 † distinguishes, † *separate me Paul*
 † *and Barnabas for the work whereun-*
 † *to I have called them;* yet even
 † these so eminently pious Persons did
 † them-

* Gen. xiii. 8, 9. † Acts xiii. 2.

' themselves *separate* *, and that not
 ' without discovering some Warmth
 ' and Eagerness, if not too great a
 ' Mixture of Passion and other hu-
 ' man Infirmities; notwithstanding
 ' which, all of us must allow how
 ' much the Glory of God and Pro-
 ' mulgation of the Gospel were ad-
 ' vanced and propagated by this De-
 ' parture. --- Numerous and various
 ' are the Instances which might be
 ' produced in all Ages of the World
 ' to justify this Observation : But
 ' I hope the future flourishing State
 ' of both these Societies, result-
 ' ing from a noble and generous
 ' Æmulation to do all the good
 ' which each of us are capable of,
 ' will best illustrate and exemplify
 ' this important Truth. Let us
 ' therefore, even when distinct Bo-
 ' dies, yet with united Hearts and
 ' united Voices zealously advance the
 ' Glory of God, and indefatigably

E 4

' pursue

* Acts xv. 39.

pursue the Interests of our Fellow-
 creatures. To oppose pacifick
 Measures, and refuse reasonable
 Terms of Accommodation, would
 be to discover more of Human In-
 firmity than Christian Charity,
 and might be judged *a savouring*
more the things that be of men,
than those that be of God. Would
 we regard that happy Mixture of
 Reproof and Advice St. Paul gives
 the *Corinthians*, it might serve to
 mollify our Spirits, and influence
 our Conduct under our present
 Circumstances. * I speak, says he,
 to your shame. Is it so, that there
 is not a wise man amongst you, no,
 not one that shall be able to judge
 between brethren, but brother goeth
 to law with brother? Far be it
 from any of us to desire or ap-
 prove what this judicious Apostle
 so very justly reprehends. Let not
 this, my Brethren, be even secret-
 ly

ly whispered, much less proclaim-
 ed and published in our Streets,
 lest *they who hate us, triumph over*
us, and the Enemies by Principle
 to all charitable Designs, reproach
 us with ill-advised and uncharita-
 ble Practices. Let us rather select
 out of this numerous Body (of
 which some of most Professions
 are) those of known experienced
 Judgment, Candour, and Integri-
 ty; such as on both sides of the
 Question will hear with Patience,
 debate with Temper, and act
 with Caution; to which may be
 added some disinterested Arbitra-
 tor to determine any Difference
 that may occasionally arise. This
 I take to be a proper, prudent,
 and Christian Method to assuage
 our present Heats; and I am wil-
 ling to flatter my self that 'twill
 prove as successful in its Event, as
 it is pious in its Design: *Let me*
beseech you therefore, brethren, by
 the

‘ the mercies of God, and those bow-
 ‘ els of compassion, with which we
 ‘ ought to be affected towards our
 ‘ Fellow-brethren in Christianity, and
 ‘ Fellow-Christians in Distress, that
 ‘ these well-intended Exhortations
 ‘ may not only reach your Ears,
 ‘ but *sink down into your hearts*, and
 ‘ influence your Practice, that every
 ‘ thing may be accommodated and
 ‘ adjusted in so amicable a manner,
 ‘ and upon such solid Foundations,
 ‘ that for the future no other Strife
 ‘ or Contention may prevail amongst
 ‘ us, but who shall most zealously
 ‘ espouse and effectually promote the
 ‘ Credit and Interest of both Infir-
 ‘ maries, as well that in the lower,
 ‘ as higher Part of *Westminster*.”

At the Conclusion of this Dis-
 course, it was immediately moved to
 consider of and comply with the
 Terms of this Proposal, but without
 Success. Application was since made,
 and

and amicable Overtures proposed for a Coalition, or an Union of the whole Society in two different Houses, to as little effect. But the chief Bone of Contention being now removed, and all our Right and Claim to any Share of the Bonds or Money in the Chest * (which, in the Opinion of eminent Council, we might have insisted on, and been intitled to) being generously surrendered as Hostages for Peace and Charity, what remains now but that by our future Behaviour we all demonstrate to the World, that tho' we be not now one and the same Society, yet that with one and the same Spirit of Affection and Zeal we unanimously promote the same excellent Charity. And this I take the Liberty to affirm and declare, that the principal Motive which in our Debates on this Subject prevailed with us, was the assured Confidence we had that the Direction and Distribution

* Amounting then to the Sum of above 2000l.

tion of the Money in dispute would be as faithfully applied by them, as by us, to the same charitable Purposes.

To render therefore this good Work, which, I trust, with disinterested Views and united Affections we are at present concerned and embarked in, as extensive as possible, give me leave to pursue and more copiously enlarge on the various Advantages of this excellent Charity, now generously supported and successfully promoted in the new erected Hospital at *Lanesborough* House; with the sundry prevailing Motives and powerful Inducements, which may be urged and enforced, to recommend it to our Judgments, to endear it to our Affections, and engage us to its Practice.

Liberal Legacies have been frequently left to, and large Sums expended in the erecting and endowing many great Hospitals, which yet
have

have not answered the Ends and Intentions of the Donors, nor been of that real Service to the Poor, or Advantage to the Publick, as was expected or proposed. The Expence of Building, and Charge of Repairing, the settled Salaries of Officers and other inferior Attendants, with the necessary Preparations for and daily Maintenance of those indigent Objects admitted into these Hospitals, sink deep into Treasures of the most immense Value: Besides, the inconsiderable Numbers which are thus supported, bear no Proportion to the greatness of the Expence, and many of these with the Allowance of half the Money expended on their particular Accounts, might constantly reside with, be many ways assistant to, and enjoy the agreeable Society of their Children, their Relations, or Friends, and live with much greater Ease, Convenience, and Comfort. It has been also further

ther observed and objected to as matter of very just Complaint, that in those Countries and Towns where these Almshouses abound, crouds of idle Drones, and some of the very Dregs and Refuse of the Nation, have always resorted to and made their settled Abode. But this Hospital for the Sick and Lame (which I now recommend) is liable to none of the many Objections raised against other Hospitals; nay, supplies us with many good and substantial Reasons, as well to justify us in the Praise, as to incline us to the Love of its distinguished Charities. For here are no extravagant Sums expended or disburs'd either in Building, or Purchase, but only an easy Annual Rent, with some additional Charges at first for furnishing and fitting-up, is expected and required. Here are no Governors, Stewards, and other superior Officers, with their gainful Appendages; but all attend
and

and serve this Society without Salary or Reward. Expences indeed there are and must needs be, for Medicines, Diet, and other necessary Provisions; Wages also are allowed for a Matron, Nurses, and other inferior Attendants; but these and other Articles of Expence are managed with a wise and wary Frugality, and *the very fragments are gathered up, that nothing be lost.* Here is no stagnating Sink or abiding Refuge for lazy Drones, or reproachful Vagabonds, but a continual fluctuating Body, afflicted, and diseased, but soon cured, and soon discharged. Nay, Multitudes attending here with heavy Hearts, and sorrowful Countenances to be eased of their Pains, and relieved in their Distress, expeditiously return *with Hallelujahs in their Mouths, extolling the Glory of God and the Benevolence of Men.* These are known Advantages which so distinguish this from other famous Hospi-

Hospitals, and render it every way so complete a Charity, that we may conclude with the Apostle, that *whatsoever things are honest, whatsoever things are lovely, whatsoever things are praiseworthy, and of good report, are all comprehended and contained in it*: And tho' other pious Works have their Uses and Ends, may claim their Proportion of Merit, and due Share of Esteem, yet *this in sundry respects excels and surpasses them all.*

Various are the Motives and considerable the Encouragements, which 'twere easy, if necessary, to enumerate and display; but I shall only at present insist on those which recommend this good Work, as it tends to advance the Glory of God, the Honour of our Country, the temporal and spiritual Interests of the Objects concerned; and that great variety of Advantages which must infallibly redound to them, both here
and

and hereafter, who duly discharge
so truly Christian and important a
Duty.

First. The Glory of God is highly
advanced by so truly pious and
extensive a Charity.

Tho' finite Creatures are no way
capable of advancing Infinite Per-
fection, nor can *any of us*, strictly
speaking, *be profitable to our Maker*;
tho' He who is of himself an all-
sufficient Being neither needs nor
can receive any additional Felicity;
yet he condescends kindly to accept
our grateful Acknowledgments, and
promises to reward our Desires and
Endeavours to promote his Glory.
Now 'tis certain that then we best
glorify God, when we pay an exact
and uniform Obedience to all his
Commands; and of all the Precepts
Christianity enjoins, none is more re-
markable, none more frequently or
more earnestly pressed than this Ex-
ercise of Mercy. We are exhorted,

F *above*

above all things to put on Charity, which is the bond of perfectness; it is justly acknowledged to have the preference even to Faith and Hope, and Love, as the Apostle expresses it, is the fulfilling of the law. Nay, God is so good as frequently to dispense with some positive Duties in favour of natural, and when both come in to competition to choose mercy rather than sacrifice. If therefore Charity is esteemed such a favourite Virtue, and an Ornament of so precious and inestimable a value, we may assure our selves the more general and extensive this Charity is, the more acceptable it will be to God, and beneficial to the World. The Light that will shine forth from this well-situated Hospital, that great variety of good Works which will be continually display'd there, will give sundry fresh Occasions and abundant Reasons to glorify our Father which is in heaven. As the poor more peculiarly

liarily *commend themselves to God*, and he is in the most remarkable manner declared *the helper of the friendless*; so the good done to them will be acknowledged and distinguished as God's own Act, and more immediately redound to the Glory of the Author. These poor Objects in Distress may be most properly stiled the Lord's Substitutes, and the Care taken of them conduces to and terminates in the end to the Praise of God: And this Consideration alone might serve to animate our Zeal, and encourage us to pursue and persevere in this good Work, by the due Performance whereof the Honour of God as well as Salvation of our Souls is most effectually advanced. As the Rise, Progress, and Perfection of this Charity principally result from the divine Blessing, so the Fruits, Effects, and Consequences of it ought always to be ascribed to the divine Glory. Tho'

to superficial Observers we may be thought the Instruments and apparent Authors; yet such as more narrowly examine things, and wisely judge, must evidently discern and freely declare, *This hath God done, for they shall perceive that it is his work.* Let not us therefore dare to arrogate to ourselves any Merit or Praise, but in this, and every good Work we are capable of, in the just and modest Language of the Psalmist, acknowledge and say, *Be thou exalted, Lord, in thine own strength, so will we sing and praise thy power.*

To demonstrate how many ways, and in what various respects this Charity tends to promote God's Glory, would be too copious a Subject to expatiate on; it may suffice at present to observe and declare, that as the Concerns and Interests of the meanest of God's Creatures are so interwoven with his own, that what good Offices are performed to the
least

least of these his brethren, he accepts and interprets as done to himself; the more numerous these poor Objects are we relieve and raise, the more abundantly will God's Glory be promoted and increased. But

Secondly. This Charity tends to advance and exalt the Honour of our Country.

'Tis the known infamous Character of the perilous times, that men shall be only lovers of their own selves, covetous, unthankful, without natural affection; and, in short, lovers of pleasures more than lovers of God. Now tho' I would not seem to flatter nor excuse the present Age, which in too many notorious Instances is degenerate and corrupt; yet there is a Spirit lately shewn, distinguished in this and other excellent Charities, that demonstrates the very Reverse of these detestable Qualities, and may be a means to protract these approaching evil days, and prevent any

threatning or impending Judgment. That many of us have been defective in and unmindful of these good Works, is matter of Sorrow and Shame: That we now desire to love better things, and carefully pursue better Measures, redounds to our Credit as well as Comfort. I may add too, if we have a real Value for the Interests of our Country, or Honour of our Nation, as well as Regard to our selves, 'twill become us to abound in these charitable Virtues and Christian Graces, which will render us in Practice, as well as Principle, distinguish'd Patriots. The Compassion lately shewn to sundry poor perishing disconsolate Objects in this charitable Hospital; the Restoration of the Limbs and Preservation of the Lives of so many disabled Subjects by the Application of proper means, being rendred capable of serving God, their Country, and themselves, well deserve the Protection,

tection, the Countenance, and Encouragement of a good-natured, wary, and wisely calculated Government. Hence foreign Nations have justly extolled all publick-spirited Charities in proportion to their Services, those more especially which tend to relieve the Miseries and prolong the Lives of a great variety of Members. ----- If I am rightly informed, in the great City of *Paris*, and other Parts of *France*, those of the wealthiest Gentry, and most noble Quality, count it no Disparagement to their Birth or Fortune to become voluntary Members of this charitable Society, nay, frequently visit in Person and minister with Pleasure to these Needy in Distress. And if in many things which we can neither conveniently nor creditably comply with, we are yet strangely addicted to, and grow excessively fond of foreign Fashions; if we will indulge our selves in some,

even to the hazard of our Virtue, and in defiance of those Restraints which Morality and Christianity have prescribed and enjoined as the best Guardians and Barriers we can desire to secure; 'twill highly become us to imitate these, which all must allow to be unexceptionable Patterns of true Christian Humility and God-like Charity. If in the Primitive Times even Emperors and Kings condescended sometimes to the most inferior Offices, which are now performed by their Almoners, or other subordinate Ministers, let not us be ashamed of any occasional Services, however lowly and meek, to comfort those in the Miseries of Life, or rescue those from the Confines of Death, *for whom Christ died*. Those in high Stations and affluent Circumstances, whom it suits not to conform to these lower Offices, should constantly take care by their Favour and Protection, their Countenance
and

and Encouragement, and above all by their most generous Subscriptions, and liberal Benefactions, to supply the Want of their Ministerial Services, and Personal Performances.

Thus might we resemble the Practice of the Primitive Saints, observe the Rules, and *tread in the very steps of our blessed Lord and Master*; nay, by being *merciful*, may in some measure become *perfect*, even as our *Father which is in heaven is perfect*.

These are the Means to render us a considerable and glorious Nation, by the due Observance of which God will constantly and abundantly *shew his loving-kindness, and our land will give her increase*; nay, 'twill receive an Increase of Credit and Reputation, as well as other more substantial Blessings.

Thirdly. The temporal as well as spiritual Interests of the Objects concerned will be considerably increased and promoted by this Charity.

These

These (as I before observed) are of the utmost Importance, and will be greatly improved and advanced by the Circumspection, Care, and due Attendance of Officers, and a faithful Execution of all the respective Duties committed to their Charge.

The weekly Visitors should be careful that the daily necessary Provisions be fresh and wholsom, purchas'd at as easy an Expence as their Circumstances will allow, managed with all the Parsimony Christian Charity shall dictate, and conducted in all the Order, Decency, and Oeconomy, as Christian Prudence shall direct.

The Gentlemen of the Physical Faculty should, at their appointed Times, be ready to hear and receive Patients, to admit such as are proper Objects for this House, and recommend those, whose Cases would probably prove too tedious or too in-

inveterate, to some other Hospital, that there might be a quick Succession here, and great Numbers relieved and raised at a very moderate Expence.

Those of the Clergy who offer themselves as Members of this Charitable Society, should, at proper Times and Seasons, and as their Occasions will permit, administer spiritual Edification, Consolation, and Advice; and when they are well disposed to receive the best Impressions, and are most capable of applying the same to truly profitable Purposes, should kindly insinuate and press such good Instructions and Rules, that so their Bodies may be not only healed, but *their souls also saved in the day of the Lord.*

Thus by a due Execution and constant Observance of these Rules in their respective Offices, the temporal and spiritual Interests of all the Objects

Objects concerned, will be effectually secured. I proceed therefore,

Fourthly and lastly, To shew the great Variety of Advantages which will infallibly redound to them, both here and hereafter, who duly discharge so truly Christian and important a Duty.

Large here is the Field, wherein they who love and delight in good Works may expatiate and abound. Numerous are the Objects on which we may bestow the Riches of our Goodness, and Plenitude of our Bounty, in so gracious a Manner, and to such acceptable Ends, that *our joy may be the joy of them all.* And it ought to be matter of very great Consolation to us, that *in the multitude of their sorrows* our seasonable Liberalities and beneficent Charities can comfort and *refresh their Bodies and Souls.*

Many are the Privileges and peculiar Advantages which the Physicians

cians and Surgeons who are employed in this good Work may reasonably expect, and really receive. All must allow, that 'twill very little avail to understand only the Art or Theory of Physick, without the Practice. 'Tis Experience that best qualifies the Gentlemen of this Faculty to excel in their Profession, that improves their Skill, perfects their Judgments, and distinguishes their Abilities; that raises their Characters, enriches their Families, and renders them as well famous as useful in their Generation. These therefore as inferior Motives, and in subserviency to those, which the Bowels of Humanity and Rules of Christianity prescribe and dictate, may not improperly be applied to invite and encourage many to extend and promote so beneficial a Charity.

Nor are there wanting Motives to animate those of our spiritual Fraternity to engage in a Work, which
may

may in sundry respects tend to promote the Ends of Piety, as well as Uses of Society. The fair Prospect we may have of relieving their spiritual, when they perceive us so concerned for their bodily Infirmities; the easy Access we may have to their Understandings and Reason, when we have thus gained their Affections; the ready Disposition they may shew to attend and hear us, not only with Patience, but with Pleasure and Profit, are Advantages which we may justly value and delight in, and ought to apply and improve, as well to our own, as their eternal Salvation. Nay, I farther add, that all who are any way employed in this charitable Work, may have frequent Opportunities of exercising and displaying many singular Virtues.

Here they may learn that *Lowliness of Mind*, and give Proofs of that humble and condescending Behaviour, which will render them both acceptable

acceptable and exemplary on Earth, and best qualify them for *Heaven*. Here they may be taught that most instructive Lesson of Resignation and Submission to the Will of God, and under any Difficulties or Disappointments, *in their patience to possess their souls*. By accustoming themselves to these charitable Visits, they will naturally *put on those bowels of mercies*, and have that Tenderness and Compassion, that Fellowfeeling of the Miseries and Sufferings of others, which the Christian Institution recommends and enjoins; and if they need, on proper Occasions, to mortify their Appetites, and deny themselves, they are brought up in a School where they may both learn the Rules, and reduce them to Practice. To be often conversant with such miserable Spectacles, and employed and engaged in such charitable Exercises, might draw them off from the Follies and Vanities of
 this

this World, and fix their Minds on more solid and substantial Pleasures. They might much better value the Privileges of Health and Plenty, when they see the deplorable Condition of those who feel the want of them; they might *learn in whatever state they are, to be content* with that Portion, which Providence allots, when they observe and reflect, that tho' some abound with more, yet many have less: Nay, when they seriously consider that *in the midst of Life they are in Death*; that 'tis the distinguishing Providence of God; and no Merit of their own; that so many *others are taken out of the World, and they left*, it might serve to animate and excite their most earnest Endeavours and fervent Prayers to be so qualified and prepared, that whether sooner or later their Dissolution approaches, they may comfortably say, *Surely the bitterness of Death is past.* These, and sundry other

other Benefits might accrue to those who duly discharge such good-natur'd Offices, and spiritually improve so advantageous an Exercise. --- I urge, Lastly, that they who have neither Inclination nor Leisure to be personally concerned, yet are Subscribers or Benefactors to this charitable Work, contribute greatly to the Prosperity of it, and *shall in no wise lose their reward*. The Pleasures they feel arising from a laudable Generosity of their Natures, a ready Disposition and zealous Ambition to promote this and other charitable Works, are such as *the world can neither give nor take away from them*. Nay, the singular Improvements and extensive Benefits, with other Fruits and Consequences of this pious Undertaking, which they annually support, and are zealous to advance, entertain their Minds with such a variety of exquisite Satisfactions and Delights, as may yield abundant Reasons to conclude

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clude with the Apostle, *'Tis more blessed to give than to receive.* But the principal Rewards proposed are in Promise and Reversion, and will not be compleatly displayed 'till the Day of final Retribution; when the particular Favours shewn to distressed and indigent Objects, the *Representatives of Christ*, shall be distinctly examined, the Mercies extended to their Bodies and Souls most amply recompensed, and in proportion to the Number of these good Works, and other exemplary Virtues, they shall *shine as higher or lower stars* in this *heavenly firmament.*

Let not us therefore grow remiss or weary of *well-doing*, but continue *stedfast and immoveable*, always promoting and *abounding in good works*, and *our labour of love* shall not fail of a present nor a future Reward.

To serve as daily Monitors and seasonable Remembrancers of this
important

important Duty, and to supply us always with fresh Springs of Consolation and Encouragement from those most uncorrupt Fountains the Canonical Scriptures, I beg leave to recommend to the Meditation of my Readers some of the many Motives contained in the Old Testament and New, to invite and engage them to Works of Beneficence and Charity; more especially those which immediately affect or relate to the Sick and Needy, the peculiar Objects of the new erected Hospital at *Lanesborough-House*.

For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in the land. Deut. xv. 11.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is good, and it tendeth to poverty. Prov. xi. 24.

The liberal soul shall be made fat, and he that watereth shall be watered also himself. ver. 25.

The merciful man doth good to his own soul. ver. 17.

If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day. Isa. lviii. 10.

Blessed are the merciful, for they shall obtain mercy. Matth. v. 7.

Make to your selves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. Luke xvi. 9.

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. 1 Cor. xvi. 2.

He that giveth, let him do it with simplicity; he that sheweth mercy, with chearfulness. Rom. xii. 8.

Charge them that are rich in this world, that they trust not in uncertain riches, but in the living God; that they

they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi. 17, 18, 19.

God is not unrighteous that he will forget your work and labour of love, which ye have shewed towards his name, in that ye have ministered unto the saints, and yet do minister. Heb. vi. 10.

Put on, as the elect of God, bowels of mercies, kindness, &c. Colos. iii. 12.

Above all things have fervent charity among your selves, for charity will cover the multitude of sins.

Use Hospitality one to another, without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any minister, let him do it as of the ability

ity which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. 1 Pet. iv. 8, 9, 10, 11.

Look not every man on his own things, but every man also on the things of others. Phil. ii. 4.

Let us not love in word, neither in tongue, but in deed, and in truth. 1 John iii. 18.

This commandment have we from God, That he who loveth God, love his brother also. 1 John iv. 21.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John iii. 17.

He shall have judgment, without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. Jam. ii. 13.

When

When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish, came upon me. Job, xxix. 11, 12, 13.

Blessed is he that considereth the sick and needy, the Lord will deliver him in the time of trouble. The Lord will preserve him, and keep him alive, and he shall be blessed upon earth; and thou wilt not deliver him into the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness. Thou wilt be merciful unto him, and heal his soul, tho' he hath sinned against thee. Psal. xli. 1, 2, 3, 4.

In all their affliction he was afflicted. Isa. lxiii. 9.

Jesus went forth and saw a great multitude, and was moved with compassion

passion toward them, and healed their sick. Matth. xiv. 14.

Call the poor, the maimed, the lame, and the blind; and thou shalt be blessed; for they cannot recompense thee, but thou shalt be recompensed at the resurrection of the just. Luke xiv. 14.

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me: inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me. Matth. xxv. 34, 35, 36--40.

Jesus said, Which was Neighbour to him that fell among the thieves? He said, He that shewed mercy. Then saith Jesus unto him, Go, and do thou likewise. Luke x. 36, 37.

That

That the members should have the same care one for another; and whether one member suffer, all the members suffer with it. 1 Cor. xii. 25, 26.

Blessed be God, the Father of mercies, and God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble, by the comfort wherewith we our selves are comforted of God. 2 Cor. i. 3, 4.

Ye had compassion on me in my bonds. Heb. x. 34.

Remember them that are in bonds, as bound with them; and them who suffer adversity, as being your selves also in the body. Heb. xiii. 2.

Pure Religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction. Jam. i. 27.

Let all your things be done with charity. 1 Cor. xvi. 14. As ye abound in all things, see that ye abound in this grace also.



A Morning Prayer for the Patients.

GIVE ear, Lord, unto my Prayer, and ponder the Voice of my humble Petitions, which I now present to thy Divine Majesty, who labour under bodily and spiritual Infirmities, and fly unto thee for Succour, Support, and Comfort. There being no Health in my Flesh, because of thy Displeasure; nor any Rest in my Bones, by reason of my Sin, to whom can I apply for Relief or Remedy, but to thee, O Lord, who art the Fountain of Mercies, which spring freely from the Streams of thine abundant Goodness; to thee the great Physician of Souls, and only sure Restorer of Life and Salvation: Vouchsafe therefore to display the Riches of thy Goodness,

ness, and Wonders of thy Power, to save my Soul, for I have sinned against thee. Pardon the Sins and Offences of my Youth; pardon the Transgressions of my more manly Years; pardon the repeated Breaches of my Vows, and my too frequent Relapses. Enable me for the future to avoid the Snares of all seducing Evils, to root out the very Seeds of all malignant Vices, and transplant in their room such Virtues and Graces as may produce Fruits meet for Repentance. Let me seriously consider to how many Temptations I am continually exposed, what are the Sins which too easily beset me; and give me Inclination and Grace so to watch and pray, that none of them may get the Power and Dominion over me. Leave me not, O Lord, to the Infirmities of my Nature, to the Deceitfulness of my own Heart, or the specious Arts of the Tempter, which will flat-

flatter and beguile, and in the end destroy me: But graft, O Lord, in my Heart the Love of thy Name; increase and cherish those pious Dispositions which thy Grace and my Afflictions have wrought in me, and perfect the good Work thou hast thus happily begun. Make me not only to discern and delight in, but pursue and persevere in every thing that is good, that I may daily improve and grow in true spiritual Graces, and so make my Calling and Election sure. Having thus strengthened and supported my Soul, give Ease, Refreshment, and Relief to my Body; direct and provide proper Means for my Health; and vouchsafe thy Blessing on them to promote my Recovery. Let me look on these Afflictions as kind Remembrancers of my Duty, or such fatherly Corrections as were designed for my Profit, and may be improved to my Amendment. If 'tis thy Ap-
point-

pointment or Will that this Sick-
 ness of mine shall be unto Death,
 give me Grace to prepare and qua-
 lify my self for it; that in all the
 Pains of my Body, and in all the
 Agonies of my Spirit, thy Comforts
 may refresh my Soul, and I may pa-
 tiently wait till my great Change
 come. If from the Multitude of
 thy infinite Mercies thou art plea-
 sed to spare me a little, that I may
 recover my Strength and prolong
 my Days, let this excite my Gra-
 titude, double my Diligence, and
 inflame my Zeal, that my Body and
 Soul being thus strengthened and re-
 freshed, may both henceforth be em-
 ployed to my greater Comfort, and
 thy greater Glory, through Jesus
 Christ our Lord. *Amen.*

An

An Evening Prayer for the Patients.

LET the daily Words of my Mouth, and Meditations of my Heart, more particularly the present lifting up of my Hands, be an Evening Sacrifice acceptable in thy Sight, O Lord, my Strength, and my Redeemer. As thy good Providence has preserved me from the many Dangers of the Day, so be pleased to protect me from all the Perils of the Night. Make me seriously reflect, that Weakness and Sickness are the usual Harbingers of Death, which as in reason I may soon expect, so 'twill be my Interest, as well as Duty, to prepare for. Lord, teach me to number my Days, that I may so apply my Heart, my Conversation, and Time, as to become wise unto Salvation. Let the Fears of Death and Terrors of Judgment make me so stand in Awe, as

to

to sin not; and may I above all things dread that most deplorable State of being irrecoverably dead in Trespases and Sins. To prevent which, let me frequently reflect on the State of my Soul, duly adjust and balance my Accounts with God, and in this transient Life provide for a blessed Eternity. Let me interpret the present Sickness I am visited with, as a kind Visitation from Heaven, a previous Warning to repent of all my Sins, and make my Peace with God, before I go hence and be no more seen. If I must have my Portion of Sorrow in this World, or in the next, let me choose it now, and count it a small matter here to sow plentifully in Tears, if I may hereafter hope to reap abundantly in Joy. Draw me off from the Allurements I may fear in this World by the present Sufferings I feel, that I may draw nigh to God, and He draw near to me. Though earthly

earthly Comforts forsake and leave
 me, yet why should I complain, if
 I rely upon Him who will never
 leave nor forsake me? Nay, tho'
 my Flesh and my Heart fail, yet
 why should I fear, when God is the
 Strength of my Heart and my Por-
 tion for ever? Thou, O Lord, art
 the Centre of eternal Rest; in thee
 may I delight, and on thee may I
 trust, that I may speak Peace to my
 Mind, and find Rest in my Soul.
 Make me ever sensible of my ap-
 proaching Change, and ever mind-
 ful of those Duties which are the
 true ends of Life. And to make
 me always ready, may I every Even-
 ing impartially judge and examine
 my Accounts, that I may either la-
 ment the Defects, or be thankful for
 the good Actions of the foregoing
 Day; that so, both living and dy-
 ing, I may approve my self to thee,
 and be ever thine, thro' the Merits of
 my only Saviour and Redeemer. *Amen.*

*A Prayer for Benefactors, to be used
after either of the former.*

ACCCEPT also, O Lord, my
unfeigned Petitions which I
ought daily to present before thy
Throne of Grace, for those blessed
Instruments, under God, of my
present Comfort, and future Hope,
all Benefactors to, and Supporters of
this Hospital; that thou wouldest
please to shower down the choicest
of thy Favours on the Promoters of
so great and good a Work; and
grant them a Confluence of all in-
ward and outward Enjoyments in
this World, and everlasting Life and
Glory in the World to come, through
the same thy Son Jesus Christ our
Lord. *Amen.*

H

A

*A Thanksgiving after Recovery from
Sickness.*

PRAISE the Lord, O my Soul, and all that is within me praise his holy Name. Praise the Lord, O my Soul, and forget not all his Benefits; more particularly this of healing my Infirmities, of saving my Life from Destruction, and preparing my Soul for Salvation, by the Means thou hast vouchsafed to appoint and bless in this charitable Hospital. Give me Grace, O Lord, to improve my present Health, and employ the Remainder of my Days to answer the great Ends for which I was at first created, and am now preserved. I acknowledge it to be thy Wisdom and Justice, O God, to thus chasten and correct me; and I esteem it a gracious Mark of thy Forbearance and Goodness to rescue and spare, and not give me over unto Death.

I

I will praise thee, O Lord, who hast not cast out my Prayer, nor turned thy Mercy from me, but hast put a new Song into my Mouth, even a Thanksgiving unto my God. An Offering of a free Heart will I give thee, and praise thy Name, O Lord, because it is so comfortable to hear of Joy and Gladness, that the Bones which thou hast broken may rejoice. O come hither and hearken, ye that fear God, and I will tell you what he hath done for the Preservation of my Body, and the Salvation of my Soul. God hath shewed me his Goodness plenteously, in supporting me under the Pains of Sicknes and Perils of Death, in offering seasonable Supplies of Comfort and Relief, and restoring me to those valuable Blessings of Health and Strength. He hath also put into my Mind many serious Thoughts, and pious Desires, which, with my best Endeavours, and the divine Blessing, may

be improved to good Uses, and produce such good Effects, as to make me acknowledge, with holy *David*, that the Lord of very Faithfulness hath caused me to be troubled; and that 'tis good for me that I was afflicted. O Suffer me not therefore to conceal thy Mercies, or hide this thy Righteousness within my Heart; but let my Talk be of thy Truth, and of thy Salvation. Let me go into thine House, and offer thee the Sacrifices of Praise and Thanksgiving; nay, let me pay thee my Vows which I uttered with my Lips, and spake with my Mouth when I was in Trouble. Let the time past suffice to have wrought the Works of Iniquity, or shewn too fond an Esteem for the things of the World; let the time present be employed in avoiding all Occasions of Sin, and pursuing the Paths of Virtue; and let the time to come demonstrate that I have reformed my Practice, renewed my Life,

and

and endeavoured to perfect Holiness in the Fear of God. Then shalt thou be pleased with these Sacrifices of Righteousness, then shall my Prayers be daily presented to thee, and daily shalt thou be praised; 'till from praying to thee here on Earth, I shall be translated to praising thee eternally in Heaven; which God of his infinite Mercy grant, through Jesus Christ our Lord. *Amen.*

A Prayer before the Board begins.

O LORD, we beseech thee favourably to hear the Prayers of thy People who call upon thee; and as thou hast safely brought us to the beginning of this Day, defend us in the same by thy mighty Power; and grant that this Day we fall into no Sin, neither run into any kind of Danger, but that all our Doings may be ordered by thy Governance, to do always that which is righteous in thy

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Sight:

Sight: And as thou hast more particularly taught us, that all our Doings without Charity are nothing worth, send thy Holy Ghost, and pour into our Hearts that most excellent Gift of Charity, the very Bond of Peace and of all Virtues, without which whosoever liveth is counted dead before thee. And thou, O Lord, who art the sole Author and Giver of all good Gifts, graft in our Hearts the Love of thy Name, give unto us the Increase of Faith, Hope, and Charity, promote in us true Religion, nourish us with all Goodness; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; that so in all our Works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy Mercy obtain everlasting Life, through Jesus Christ our Lord. *Our Father, &c.*

The Lord blefs us, and keep us;
the Lord make his Face to shine up-
on

on us, and be gracious unto us; the Lord lift up the Light of his Countenance upon us, prosper the good Work we are employed about, and give us Peace now, and for evermore.

Amen.

A Prayer when the Board concludes.

WE yield thee hearty Thanks, most merciful Father, that as by thy special Grace preventing us, thou dost put into our Minds good Desires; so vouchsafe, we beseech thee, by thy continual help to bring the same to good effect, to the Reformation of our Lives, and the Salvation of our Souls; that we who have the Happiness of being admitted into the Fellowship of Christ's Religion, may eschew those things which are contrary to our Profession, and follow all such things as are agreeable to the same, and hold the Faith in the Unity of the Spirit, in the Bond of Peace, and

in Righteousness of Life. That as thou, O Lord, hast knit together thine Elect in one Communion and Fellowship, in the mystical Body of thy Son Christ our Lord; so we, following thy blessed Saints in all virtuous and godly Living, may daily increase in all the Gifts and Graces of the Holy Spirit, more and more, until we come to thine everlasting Kingdom. And as thou hast given us Grace at this time with one accord to make our common Supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their Requests; fulfil now, O Lord, the Desires and Petitions of thy Servants, as may be most expedient for them; granting us in this World Knowledge of thy Truth, and in the World to come Life everlasting.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

The

The By-Laws of this HOSPITAL.

I. **T**HAT no one shall be qualified to be a Governor, who subscribes or pays annually less than 5*l*.

II. That all Governors hereafter to be chosen, shall be chosen by Ballot, by the Governors for the time being.

III. That every Person hereafter to be chosen Governor, shall be proposed at least a Fortnight before he be chosen, and his Name in the mean time to lie upon the Table.

IV. That no Person receiving any Salary, Fee, or Reward from this Hospital, be capable of being Governor thereof.

V. That no Person being a Governor, shall be present while any Demand or Claim of his be under Consideration.

VI. That in case any Dispute or Difference shall arise upon any Question, such Question shall be fairly stated, and the same determined by Ballot, if required.

VII. That there be a weekly Board of Governors, not less than Five in Number, including the Physicians, for the Management of the Affairs of the House, and the admitting and discharging of Patients every *Wednesday* at Nine in the Morning.

VIII.

VIII. That the weekly Board do, as often as they shall see Occasion, call a General Board; and that they do give Fifteen Days Notice thereof at the least, in some News-Paper; and that Summonses be also sent to the usual Place of Abode of each Governor, at least Three Days before such General Board Day; and that Heads of the Business for such General Board be prepared before such Summons be sent.

X. That the weekly Board do each Week desire one or more of their Number to attend the House as Visitors daily, for the Week following, to hear Complaints, and to see the Orders of the Board punctually obey'd.

XI. That such of the Subscribers as are not Governors be desired to attend in their turns as Visitors; and as such, they are to have the Keys of all the Books and Accounts of the Hospital.

XII. That all the Physicians, Surgeons, Apothecaries, Chymists, and Druggists, that are Governors, be a standing Committee to buy in the Drugs for the Use of the Shop.

XIII. That such of the Governors as are Apothecaries be desired to attend the House weekly by Rotation, to see the Medicines duly dispensed, according to the Prescription of the Physicians.

XIV.

XIV. That such of the Clergy as are Contributors to this Charity be desired to read Prayers daily to the Patients, and to examine, instruct, and admonish them, as they shall see Occasion.

XV. That no Person shall be admitted a Patient without a Note from a Subscriber or Governor, specifying the Name and Place of Abode of such Patient, and that He or She is a proper Object of this Charity.

XVI. That no Person shall be admitted into the House, who is suspected to have the Smallpox, Itch, or other infectious Disease, or that shall be judg'd incurable.

XVII. That the Patients behave themselves decently in the House, and as many as are able do attend the publick Prayers; and that they do not presume to swear or curse, or give any abusive Language, or quarrel, or filch, or drink immoderately, or act or talk immodestly, upon pain of Expulsion.

XVIII. That all the Patients do attend the Physicians precisely at the usual Hours appointed, and no Patient shall be admitted after Ten in the Morning: And in case any Out-Patient shall neglect to attend for two Board Days together, without the Physician's Leave, such Out-Patient shall be discharged for Irregularity.

XIX. That no Person discharged for Irregularity be ever again admitted into the House,

House, upon any Recommendation whatsoever.

XX. That no Patient shall presume to lie out of the House, without Leave from one of the Treasurers, or Visitors, upon pain of Expulsion.

XXI. That no Person presume, upon pain of Expulsion, to take of any In or Out-Patient, any Fee, Reward, or Gratification of any kind; directly or indirectly, for any Services received, either while they are under the Cure of the House, or after they shall be discharged.

XXII. That the Matron take care of all the Household-Goods and Furniture, according to the Inventory given her, and that she be ready to give an Account thereof when required.

XXIII. That she be careful that all the inferior Servants do their Duty; and in case of any Misbehaviour or Neglect, that she acquaint the Treasurers or Visitors therewith.

XXIV. That she take care of the Keys of all the Doors; and that the Outer-Doors be always locked at Nine in the Evening, and not open'd before Seven in the Morning, from *Michaelmas* to *Lady-Day*; and locked at Ten in the Evening, and not open'd before Five in the Morning, from *Lady-Day* to *Michaelmas*, unless otherwise ordered by the Visitors.

XXV.

XXV. That such of the Men and Women Patients as are able to work, be employed in assisting the Nurses and Servants in doing the Business of the House.

XXVI. That she suffer no Patient to go out of the House without Leave of the Physician, Surgeon, or Apothecary; and that no Leave be given to any Patient to go into St. James's-Park, or the Green Park called *Constitution-Hill*, upon any Pretence whatsoever, to avoid Offence.

XXVII. That she suffer no spirituous Liquor to be brought into the House by or to any of the Patients; and if any shall be found, that she cause the same to be taken away.

XXVIII. That she keep a daily Account of all the Meat, Bread, and other Provisions and Necessaries, brought into the House, and how much thereof has been each Day consumed, and be ready to give an Account thereof when required; and that she never suffer any broken Bread or Meat to be carried out by any Servant or Patient.

XXIX. That she never suffers the Men-Patients to go into the Womens Wards, nor the Women into the Mens.

XXX. That she take care that the Rooms, Clothes, and Linen of the Patients, be kept clean and decent.

XXXI.

XXXI. That when any Minister attends to read Prayers, she causes Notice to be given to all the Patients to attend, that are able.

XXXII. That she do not receive any Person into the House as a Patient, but on weekly Board Days, except in Cases of Accident by the Order of a Governor, which she is to report to the next weekly Board.

XXXIII. That she take care there be no playing at Cards, Dice, or other Games, in any of the Wards, and that she visit them frequently for that Purpose.

XXXIV. That she herself, and all the Servants, do lodge in the several Apartments provided for them, and eat within Doors.

XXXV. That all Misdemeanours committed by any of the Patients or Servants; or whatever else shall come to her Knowledge to the Prejudice of the Charity, she shall forthwith make known to the weekly Board, or to the Treasurers or Visitors, or one of them.



A LIST of the GOVERNORS of this Hospital.

A.

Albemarle, *Earl of.*
 Abergavenny, *Lord.*
 Ayliff, *Sir Joseph.*
 Aubery, Edmund, *Esq;*
 Aislaby, William, *Esq;*
 Aspinwal, Richard, *Gent.*
 Arbuthnot, John, *M. D.*
 Amyand, Claudius, *S. S. R.*
 Allen, John, *Apothecary.*

B.

Bridgewater, *Duke of.*
 Bedford, *Duke of.*
 Bangor, *Lord Bishop of.*
 Bathurst, *Lord.*
 Beaumont, *Sir George.*
 Burton, *Honourable Colonel Francis.*
 Billerbeck, John, *Esq;*
 Burton, Lancelot, *Esq;*
 Barton, *the Reverend, D. D.*
 Broxholm, Noel, *M. D.*

Burton,

Burton, Simon, *M. D.*

Baillie, John, *M. D.*

Brett, John, *M. D.*

C.

Chesterfield, *Earl of.*

Cholmondly, *Earl of.*

Carteret, *Lord.*

Carpenter, *Lord.*

Cadogan, *Right Honourable Lord.*

Cavendish, *Lord Charles.*

Cheshire, *Sir John, Knt.*

Churchill, *Colonel Charles.*

Clayton, *Honourable William.*

Campbell, John, *Esq.*

Cheselden, William, *Esq.*

Cross, John, *Esq.*

Cook, William, *Esq.*

Cook, John, *Esq.*

Carter, Robert, *Chymist.*

Clarke, John, *Apothecary.*

D.

Devonshire, *Duke of.*

Durham, *Lord Bishop of.*

Decker, *Sir Matthew.*

Drummond, John, *Esq.*

Dalton, Richard, *Esq.*

Duncomb, Thomas, *Esq.*

Douglafs, James, *M. D.*

Dickins, Ambrose, *S. S. R.*

Despagniol, Samuel, *Surgeon.*

Day, *Mr. William.*

E.

Exeter, *Earl of*.
 Egmont, *Earl of*.
 Ecklin, John, *Esq*;

F.

Furnese, Henry, *Esq*;
 Fleetwood, Charles, *Esq*;
 Frederick, Thomas, *Esq*;
 Frazer, *Reverend Mr. Hugh*.
 Frazer, James, *Apothecary*.

G.

Grantham, *Earl of*.
 Gower, *Lord*.
 Gray, Henry, *Esq*;
 Griffith, Jeremiah, *Esq*;
 Graham, Daniel, *Apothecary*.
 Graham, Thomas, *Apothecary*.
 Green, *Mr. Pauncefort*.

H.

Hertford, *Earl of*.
 Harrington, *Right Honourable Lord*.
 Hudson, Joseph, *Esq*;
 Hales, Thomas, *Esq*;
 Hedges, John, *Esq*;
 Harrison, Ed. *Esq*;
 Hinde, Robert, *Esq*;
 Hollings, John, *M. D.*
 Hody, Ed. *M. D.*

I

Handasyde,

Handasyde, Clifford, *M. D.*
 Hatton, — *M. D.*

J.

Jenkins, William, *Esq;*
 Jervis, Charles, *Esq;*
 Jernegan, — *M. D.*

K.

Kent, *Duke of.*
 Kingston, *Duke of.*

L.

Lichfield, *Earl of.*
 London, *Lord Bishop of.*
 Limerick, *Lord.*
 Lemmon, *Sir William.*
 Lamb, Pennington, *Esq;*
 Lawly, *Sir Robert.*
 Le Quefne, John, *Esq;*
 Le Bas, Stephen, *Brewer.*
 Lambert, Ed. *Confectioner.*

M.

Montagu, *Duke of.*
 Manchester, *Duke of.*
 Marlborough, *Duke of.*
 Montagu, *Lord Robert.*
 Middleton, *Lord.*
 Morice, *Sir William.*
 Maddox, Dr. Isaac, *Dean of Wells.*
 Montagu, Charles, *Esq;*
 Maseres, Peter Abraham, *Esq;*

Mead,

Mead, Richard, *M. D.*
 Middleton, David, *Surgeon.*
 Mitchel, Andrew, *Apothecary.*
 Middleton, *Mr. George.*
 Mann, *Mr. Galfridus.*
 Mallory, *Mr. John.*
 Marsh, *Mr. Richard.*

N.

Newcastle, *Duke of.*
 Newton, *Sir Michael.*
 Northey, William, *Esq;*

O.

Oxford, *Earl of.*

P.

Portland, *Duke of.*
 Pontefract, *Earl of.*
 Palmerston, *Lord.*
 Philips, *Sir John, Bart.*
 Poyntz, Stephen, *Esq;*
 Panton, Thomas, *Esq;*
 Pultney, William, *Esq;*
 Pitt, Thomas, *Esq;*
 Pye, Henry, *Esq;*
 Pelling, *the Reverend John. D. D.*
 Pordage, *the Reverend Mr. Ed.*
 Pellet, John, *M. D.*
 Pawlet, John, *Surgeon.*
 Pinke, Ed. *Druggist.*

Queensberry, *Duke of.*

R.

Richmond, *Duke of.*

Rutland, *Duke of.*

Rea Thomas, *Esq;*

Rofs, David, *M. D.*

Rand, Isaac, *Apothecary.*

Ranby, *Mr. John.*

S.

Scarborough, *Earl of.*

Sarum, *Lord Bishop of.*

Secher, *Reverend Thomas, D. D.*

Sloan, *Sir Hans, M. D.*

Stuart, *Alexander, M. D.*

Sutton, *Right Honourable Sir Robert.*

Savil, *Sir George.*

Sherrard, *Sir Brownlow, Bart.*

St. John, *Honourable, late Bolingbroke.*

Spencer, *Honourable John, Esq;*

Southwel, *Honourable Ed. Esq;*

Strode, *William, Esq;*

Schutz, *Augustus, Esq;*

Stanhope, *Charles, Esq;*

Selwyn, *Charles, Esq;*

Selwyn Henry, *Esq;*

Stephens, *John, Surgeon.*

Schutz, *Colonel John.*

Smith, *Thomas, Gent.*

Torring-

T.

Torrington, *Lord*.
 Thomond, *Lord*.
 Tyrconel, *Lord Viscount*.
 Teifier, G. L. M. D.
 Trebeck, *Reverend Andrew, B. D.*
 Townshend, *Honourable William, Esq;*
 Townshend, Thomas, *Esq;*
 Thorold, John, *Esq;*
 Tuffnel, Samuel, *Esq;*
 Talbot, John, *Esq;*
 Tomlinson, *Mr. Matthew*.
 Turner, Walter, *Laceman*.

V.

Vaneck, Gerrard, *Esq;*
 Vernon, Bowater, *Esq;*
 Vernon, James, *Esq;*

W.

Weymouth, *Lord*.
 Walpole, *Lord*.
 Winchester, *Lord Bishop of*.
 Wager, *Sir Charles*.
 Wyndham, *Sir William, Bart.*
 Williamson, *Colonel Adam*.
 Worsley, Henry, *Esq;*
 White, Thomas, *Esq;*
 Wogan, William, *Esq;*
 Wilkinson, William, *Esq;*
 Wasey, William, *M. D.*

Wilkie,

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Wilkie, James, *Surgeon.*

Warren, John, *Apothecary.*

Warcop, Henry, *Linen-Draper.*

Ware, Mr. Isaac.

Y.

Yvonnet, John Paul, *Esq.*

F I N I S

